THE

Pernicious Way

Of the Rigid

PRESBYTER

AND

ANTICHRISTIAN MINISTERS,

DETECTED.

And ſeveral weighty Matters (in Controverſie, betwixt *Sion* and her Adverſaries, or between the true Church and the falſe) diſcuſſed.

To inform both Magiſtrates, Miniſters, and People, againſt the Spirit of Antichriſt and Perſecution.

Partly upon occaſion of a Book, entituled, *The* QUAKERS LIBEL Anſwered, by *Creſwel Whately*; who calls himſelf Miniſter of the GOSPEL.

To which is annexed,

Something concerning the true Chriſt, and his being in his People; In anſwer to *Matthew Caffin* his great Error and Miſtake of the *Quakers*, in his Book, entituled, *Faith in God's Promiſes, the Saints beſt Weapon.*

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The Pernicious Way of the rigid PRESBYTER, and Antichriſtian Miniſters, detected.

I. *Touching Miniſters Maintenance by Tithes, and whether they be now of Divine right, or no?*

SInce that we have ſeen ſeveral of the National Miniſters have let fall their Plea for Tithes, upon a divine account, and only have fled to the National Law, and pleaded a civil Right to them (they not being able by the Scriptures to maintain their Plea for them, to be now of Divine Right due to the Miniſtry) I find one *Creſwel Whately* (who calls himſelf a Miniſter of the Goſpel) who (to ſhew his Ignorance and Confuſion more than many others) hath taken it upon him (in his Book) to vindicate Tithes upon a Scripture account (as to be of Divine Right due to them) And therefore let us a little (in the firſt place) ſee what he ſaith for them.

The ſaid *Creſwel Whately* ſaith, *Did not God appoint heretofore, that there ſhould be Tithes payed of all they had, and in the Goſpel he hath no where repealed that Command; and that the Apoſtle upheld the Right of Tithes, though he did forbear to take them?* in pag. 2. & 17. of his Book. To which I anſwer; This would both make the Apoſtle a Tranſgreſſor (if there were ſuch a Command in force which he did not obey, as this implies) as alſo it would make him falſe in what he ſaid in his Epiſtle to the *Hebrews*, touching the change of the Prieſthood, that took the Tithes, and the change of the Law, and diſannulling of the Commandement which the Sons of *Levi* had for Tithes; which Prieſthood, Law, and Commandement, the Apoſtle plainly ſheweth the change and end of, as is apparent in that of, *Heb. 7.*

And as for God's ordaining, *That as they that Miniſtred at the Altar, were partakers with the Altar*; even ſo hath ordained, *That they that Preach the Goſpel, ſhall live of the Goſpel*; to which *C. W.* adds: *Is it not plain, that as the Levites did partake with the Altar, by taking Tithes; even ſo muſt they that Preach the Goſpel, live of the Goſpel; namely, by taking Tyths alſo?* To which I anſwer; This is an abſurd Argument, and that which the true Miniſters would be aſhamed of;

for the Priests under the Law, partaking with the Altar, and the Ministers of Christ, their living of the Gospel, are two distinct things, relating to several states and dispensations; and living of the Gospel, is not living of Tithes; though as it was an Ordinance of God under the Law, the Priests should partake (with the Altar) of Tithes and Offerings; so it is an Ordinance of God under the Gospel, that Christian Ministers should live of the Gospel, which is a further state than the other; and as the Gospel is free, so living of it, and being maintained according to it, is not a living by Tythes and forced Maintenance; neither doth it follow, that because God hath ordained the Livelyhood, of both the Priests under the Law, and Ministers of the Gospel, that therefore the Ministers of the Gospel must be maintained as the Priests under the Law were, as this pretended Minister of the Gospel hath implied: For if it were so, the Ministers of the Gospel must live by Tithes and Offerings, as the Priests under the Law did, (*Num.* 18. 9, 10, 24, 26.) which no true Minister will own.

And now to prove the Ministers taking Tithe-Corn, Hay, Calves, Foals, Wool, Lambs, Geese, Hens, Pigs, &c. *C. W.* instanceth, *Luk.* 11. 42. *Of the Pharisees* (to whom woe belonged) *Tything of Mint, Annis, and Cummin*, &c. To which I say, this doth not at all make for their taking Tithe now, as this man vainly imagines; for it was in the time of the Law, before either it, or the Priesthood & shadows under it, were fulfilled or ended by Christ; seeing it was before he was Crucified, that he spoke these words, *Luk.* 11. 42. & *Mat.* 23. 23. So that in arguing for Tithes from that of *Luk.* 11. 42. the Priests come very poorly and feebly off; as *C. W.* hath done, in his saying, *That all Tythes ought now to be payed, as well as heretofore, if we will follow the Rule of Jesus Christ under the Gospel*, &c. This then would make the Apostle *Paul*, and the rest of Christs Ministers Transgressors against Christ, for they did not take Tythes, nor forced Maintenance; and this Priest *VVhately* hath confessed, *That Paul did forbear to take Tythes*, pag. 17. and so his words do tend to make *Paul* a Trangressor and a Hypocrite, if he owned one thing in words, and another thing in practice; and certainly, had the Apostle been of this Priests opinion, that it was a Rule of Christ to take Tithes, he would not have transgressed the Rule; for there were several of the Churches (to whom he Ministred) that had been able to have payed him them, had they been due under the Gospel.

And to that of, *Heb.* 7. 12. *C. VV.* answereth thus, p. 16. *It is here*

here ſaid, there muſt of neceſſity be a change of the Law; it is not ſaid, there muſt of neceſſity be a change of Tithes, &c. See what a falſe Gloſs he would put upon the Scripture; he would maintain Tithes as due by that Command, by which they were upheld in the Law, and yet the Law is changed which gave them. What confuſion is this? If the Law for Tithes be changed, where is the Command of it in force to uphold them now? But the Apoſtle ſaith, the Commandement is diſannulled, and the Law is changed; and Chriſt is not a Prieſt after the Law of a carnal Commandement, but after the Power of an endleſs Life, *Heb.* 7. 16.

But ſaith *C. VV. The Law, which muſt of neceſſity be changed, is the Ceremonial, uſed under the* Levitical *Prieſthood, where there were many Types and Shadows of Chriſt*, &c. *all which, and many other things that were Types of Chriſt, are indeed aboliſhed under the Goſpel; as Offerings, and many other things*, &c. *but there is no reſemblance between Tythes and the Lord Chriſt; Tythes were no Type of Chriſt at all, but a maintenance for the Miniſters of Chriſt under the Law; and ſo they ought to be a Maintenance for the Miniſters of Chriſt under the Goſpel*, &c. I anſwer; If Offerings, that were under the Law, were Types and Shadows of Chriſt, then were Tithes; for it was commanded, that the tenth of the Tithes ſhould be offered an Heave-offering unto the Lord, *Num.* 18. 26. and the Tithes were given to the Prieſts for their Service, at the Tabernacle, *Ver.* 21. which Service, Chriſt the One Offering, hath ended: And out of the Tithes, the Fatherleſs, Widows, and Strangers, were to be relieved and ſatisfied, *Deut.* 14. and they were counted Robbers of God (in the time of the Law) who with-held their Tithes from the Store-houſe, *Mal.* 3. where the Widows, Fatherleſs, and Strangers, were to be relieved (and not to lye begging in the Streets, as they do here in this City, and other places of the Nation) but now Chriſt, who is the end of the Law for Righteouſneſs, and of that Prieſthood that took the Tythes; he is the living Bread of Life which is known in the Fathers Houſe, and the Fruit of the Vine is known in him, and received in his Kingdom, by which they that come into his Light to believe and walk in it, ſhall be fed and ſatisfied, more than by the Tithe-Corn, Wine, Oyle, and Firſtlings of the Flocks, which were but Types and Shadows of this living Bread which is in the Houſe of the Lord; by which, they that have been as Widows, without Chriſt the Husband, and as Fatherleſs and Strangers, may come to be fed, relieved, and ſatisfied, as they come into the Houſe of God. And to

tell *of Tythes being a Maintenance for the Miniſters of Chriſt under the Law, and for the Miniſters of Chriſt under the Goſpel.* Theſe are unſound expreſſions; for the Miniſters of Chriſt under the Goſpel, are come to a further ſtate than the Prieſts under the Law, who were Miniſters of the Law, and not called (in Scripture) Miniſters of Chriſt; for Chriſts Miniſters are come to the end of the Law, and of the Types and Shadows under it.

And as to *C. W.* his ſaying, in pag: 17. *That the* Levitical *Prieſthood, is changed into the Prieſthood which is after the order of* Melchizedech, *which is never to be changed; and that* Melchizedech *took Tythes, who was the Type of Chriſt:* From whence he argues, *That therefore Tythes ought to be payed, as well now as heretofore,* &c. I anſwer; 1. The Scripture doth not ſay, that the *Levitical* Prieſthood is changed into the Prieſthood of Chriſt, which is after the order of *Melchizedech*, as in effect, this *Prieſt VVhately* hath affirmed; for Chriſt came of another Tribe than that of *Levi*; for he came out of the Tribe of *Judah*, of which *Moſes* ſpake nothing concerning Prieſthood, *Heb.* 7. 14. 2. He granting that *Melchizedech* was a Type of Chriſt, then Chriſt is the Subſtance and end of that Type; and muſt the Type then be Preached up? And no where do we read, that Chriſt's Miniſters did take Tythes, or plead for them, upon any ſuch account (or otherwiſe.) 3. *Melchizedech*, his receiving the tenth of the Spoyle, when *Abraham* did freely give it him; this is no warrant or proof for the Prieſts receiving the tenths of mens Eſtates, Increaſe, and Labours, whereby they oppreſs many poor labouring men. 4. And *Mechizedech* receiving once the tenth of the Spoyle from *Abraham*, when he returned from the ſlaughter of the Kings, is no warrant or example, for the Prieſts receiving Tythes every Year (*viz.* Tithe-Corn, Hay, Calves, Foals, Wool, Lambs, Geeſe, Hens, Eggs, Pigs, Bees, Apples, Plumbs, &c.) nor for their ſuing men at Law for Tithes, nor for their compelling them from poor Husband-men; for it was a free gift from *Abraham*, that he gave to *Melchizedech*, when *Melchizedech* met him with Bread and Wine, *Gen.* 14. by which he relieved his men; and it was the tenth of the Spoyle, and not any thing forced from him by a Law, nor a robbing the Poor. So that if you Prieſts do take *Melchizedech* for your example, why do you not follow him? and here it is evident, that you have manifeſted your ſelves to be Preachers up of Types and Shadows for your own ends and Bellies, and ſo no true Miniſters of Chriſt the Subſtance, who is the end of them. And Chriſt being a

Prieſt

Prieſt after the Order of *Melchizedech*, in that he was King of Righteouſneſs, and of Peace, and Prieſt of the moſt High God (and upon that account, like unto the Son of God) this is no Rule for Chriſt's Miniſters, either receiving Tythes of Spoyles taken in War, or Tithes of mens Eſtates. So that you, who have upon this account pleaded for Tithes, have ſhewed your ſelves to be in a Popiſh Practice and Inſtitution, which by the Papiſts was ſet up, ſince the dayes of the Apoſtles, and never commanded nor practiced by the Apoſtles.

And from that of, 2 *Cor.* 11. 8. *C. VV.* accuſeth the Apoſtle *with being chargeable, and that he did make the Goſpel chargeable*, pag. 6. & 17. wherein he hath wronged the Apoſtle; for though, as by way of reproof to the *Corinthians*, he ſaith, *He took wages of other Churches, to do them Service*, (which Churches were not of the World, ſuch as the Hirelings of this Age are chargeable to) yet the Apoſtle ſaith, *VVhat is my reward then? verily, that when I Preach the Goſpel, I may make the Goſpel of Chriſt without charge, that I abuſe not my Power in the Goſpel*, 1 *Cor.* 9. 18. 2 *Cor.* 11. 9. and ſo he kept the Goſpel without charge, contrary to this Prieſts accuſation againſt him.

And as for *C. VVhately* his accuſing us, *with refuſing to pay Tythes, as doing it rather for (or out of) covetouſneſs, than from a rectified conſcience*, &c. To which I need ſay little, but the ſad ſufferings which we have ſuſtained from the Prieſts (many of us) by long Impriſonments in naſty holes (ſome till they have dyed in Priſons) and the great Havock and ſpoyle they have made of many mens Goods (becauſe they could not for Conſcience ſake pay Tithes) which is not unknown to the Nation. Theſe ſad ſufferings may all witneſs againſt this accuſation, to be falſe, and againſt him as a ſlanderer, that ſo accuſeth us for refuſing to pay Tithes out of covetouſneſs.

II. *Touching a ſettled Miniſtry.*

And whereas *C. VV.* pleads *for a ſettled Miniſtry; and that when the Goſpel was planted, Elders in the Churches, and in every City, were choſen, Act.* 14. 23. *Tit.* 1. 5. *Rev.* 1. & 2. Chap. 1 *Pet.* 5. 1. To This I anſwer: 1. If the Miniſters of *England* were Planters of the Goſpel, as the Apoſtles and true Miniſters were, they would have the ſame Power to chuſe and appoint Elders, that would be able to take the care and over-ſight over the Flock of God; and then they would not ſettle themſelves in Pariſhes & great Livings as they do; who are not willing to ſuffer any to preach there, but themſelves, & ſuch

ſuch as are brought up at Colledges; for the Elders in the true Church, were ſuch as were to feed the Flock of God, not by conſtraint, but willingly, not for filthy lucre, but of a ready mind; and ſuch gifted and qualified men, did the Apoſtles approve of for that end, 1 *Pet.* 5. 2, 3. 1 *Tim.* 5. 17. *Tit.* 1. 5, 6, 7. *Act.* 14. 23. 2. If the Miniſters of *England* had been true Miniſters or Elders, and had ſo planted the Goſpel in *England* as they pretend, they would not remain as Maſters and Lords over the People in this Nation, nor make a Trade of Preaching, as they have done theſe many years, but would go into other Nations and parts of the world, and ſpread the Goſpel freely; but inſtead thereof, they are ſettled, and do feed upon the fat, and live lazily in this Nation, like droan Bees, that devour the fruits of others labours: And they that go up and down and Preach the Goſpel freely, are envied and perſecucuted by theſe covetous lazy Teachers, as hath been apparent theſe ſeveral years in this Nation.

And by the way I obſerve, that *C. W.* ſhews but a very ſlender Reaſon, for his counting the *Quakers* Paper (which is printed in his Book) *a Libel, becauſe it hath no particular names ſubſcribed to it*; ſeeing that the Paper, he knew, was owned by them called *Quakers*, who ſent it to him; as alſo, it being generally owned by us, there was the leſs need of ſubſcribing a particular name to it; and the truth thereof being ſo apparent againſt the Prieſts, that they that ſee how their Covetous Practices do prove it, may be ſatisfied of the truth of it. And *C. W.* hath ſhewed himſelf ſo Ignorant of the Scriptures, that he hath accuſed the ſaid Paper *with Railing, Reviling Language and Tearms, and ſuch ſpeech as is found in Hell, and helliſh mouths*; when as the Language and Tearms, he hath ſo accuſed, is the very Language, and Tearms of Scripture: as you may ſee, in *Iſa.* 56. 11. *Jer.* 5. 31. *chap.* 6. 13. & 4. 22. *Ezek.* 34. 3. *Mica.* 3. 11. *Mat.* 23. 19. 24. 33. *John* 10. 12, 13. & 8. 44. 2 *Tim.* 3. 13. *Titus* 1. 10. 1 *John* 2. 18. 2 *John* 7. 2 *Pet.* 2. 13. *Jude* 11. *Rev* 22. 15. *chap.* 18. 23.

III. *The Prieſts Envy, Hypocriſie, and falſhood in ſeveral things, detected.*

And who but an envious malicious man, would have ſent forth ſuch accuſations and reproaches againſt us, whereby to incenſe the Magiſtrates to perſecute us, as this *Creſwell Whately* hath done? Eſpecially in theſe times, wherein our ſuffering is ſo great already, as is not unknown to the Nation; and ſtill for our Conſciences, and Religion,

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we are lyable to have our sufferings added unto ; and now for him or any of the Priests to seek to add to our affliction, by accusing us to the Magistrates, is both inhumane and unchristian like, and not at all as they would be dealt by. And since the Presbyterians themselves are so lyable to suffer, if they constantly adhere to what they have professed, this man (if he had been in Moderation, and Reasonableness) might have considered our Case by his own ; but many of the Presbyterian Priests can pretty much save themselves from Sufferings and Persecution, whilst they can daub with every outward Power and cleave to the Magistrates by flatteries ; and in Hypocricie and Dissimulation can conform to the Religion that the Rulers are of or will Impose whatever it be, for their own Ends, to save their Livings or fat Benefices : So, that had *C. W.* well considered the way and Practices of his own generation of hireling Teachers, he would not have accused us with first being *Anabaptists*, and then *Ranters*, and now *Quakers*, and next of all we know not what, *pag.* 4. when he should rather have said (of many of those Ministers that are of his own affinity) we must one while be *Episcopal* men for the Common Prayer Book, another while we must be Presbyterians, and plead for Ordination by the Presbytery, and for the Directory, and therein deny the Common Prayer, and tell the People that the Lyturgy must be laid aside, as that which hath given occasion to many Ministers to be idle and slothful, and too much negligent in putting forth themselves in the gift of Prayer, and Studying to Preach the Word ; and now after all this we must plead for Ordination from the Bishops, and turn again to the Lyturgy or Common Prayer, and thereby openly make our selves Transgressors by building up that again which we have destroyed, *Gal.* 2. 18. and what Religion and Worship we shall be of, and have next, we know not; but rather then we will lose our great Places, Livings, and Tythes, we may (in all likelihood) turn to the Masse (if the Magistrate will) for we have hitherto been found changeable both in Practices and Doctrine for our own ends. And though we have often in our Pulpits Prayed for *Oliver Cromwel*, and his Parliaments, and called him the Light of our Eyes, and the breath of our Nostrils ; and kept many Fasts, and dayes both of *Humiliation*, and *Thanksgiving* for him ; and have often given thanks in Publick for the Victories that have been given him over his Enemies, who were for a Kingly Government ; as also we much Rejoyced when his Son *Richard Cromwel* was Proclaimed Protector, and kept Prayer-dayes

for him, and propheſied that he ſhould be a ſecond *Solomon*, and of his Eſtabliſhment and tranquility in the Nation; and what a bleſſing he ſhould be to it (as many that have heard us in our Pulpits can bear us witneſs) and all this was that theſe men in Authority ſhould gratifie us, in ſetting great Livings and Tythes upon us; and for that end, many of us have often humbly Petitioned theſe Protectors; but now after all this to gloſs and colour over all theſe former proceedings of ours, (now theſe former Powers being overturned, and King *Charles* the Second, being in Authority in the Nation) wee'l Preach and Pray for him, and ſhew our ſelves zealous for him, and bid People, *fear God*, *Honour the King*, *and meddle not with thoſe that are given to change*; as alſo wee'l Preach againſt the *Independants*, *Anabaptiſts*, and *Quakers*, and call them *Fannaticks*, (but eſpecially againſt the *Quakers*, for they gaul us moſt of all) and thereby ſeek to gratifie theſe Magiſtrates as we have done the former (as well as we can) that they may maintain us, (and if any of us be like to loſe our Livings, let us Petition, and get a Licenſe under the broad Seal) and when we have obtained the Magiſtrates favour, by Preaching and Praying for them, and flattering them, then will we plead for Tythes and ſetled Maintenance, and ſeek to cauſe the Magiſtrates to perſecute all that will not hear nor maintain us; and when we cannot (by Argument from Scripture) maintain Tythes to be of Divine right to us, neither from *Melchizedechs* receiving the Tyth of the ſpoil (which *Abraham* gave him freely when he returned from the ſlaughter of the Kings) nor yet from the Prieſts of *Levy's* example, who had a command to take Tyth of their Brethren, which were both for their ſervice at the Tabernacle (which now is ended by *Chriſt*) as alſo for the relieving the Fatherleſs, Widowes and Strangers, a Tenth of which Tyth was offered for an Heave-offering unto the Lord; now when we cannot maintain Tythes to be *Jure Divino* from theſe examples, then will we flie to the Law (that had its riſe from the Pope) for Tythes, and wee'l tell our hearers, that the Magiſtrate gives us them, and wee'l threaten to trouble and Sue them, if they will not pay us, and thereby ſeek to terrifie and affright People, that they may be forced to pay us; and ſo we will drive on our Trade by all the Policy and force we can: and ſeek by all means to have the *Quakers* ſuppreſſed, either by Perſecution, Impriſonings, or taking away their Goods for Tythes, in many places, to the value of five or ten times more then the Tythes come to: and now if theſe things will not do to overcome

come these *Quakers*, (as we see, notwithstanding all their sufferings, they grow and encrease upon us) then will we make more complaints against them, and tell the Magistrates they are a dangerous People, they will overthrow both Ministers and Magistrates, and will not spare the Supream Magistrate himself, if they be suffered to go on; therefore now let them be Banished, for we cannot live in quiet, nor quietly drive on our Trade for them, but they will need be Checking and Reproving us for our taking Tythes, and Preaching for gain, and our seeking to compell men to our way and Worship, and to Impose Religion upon men contrary to their Faith and Conscience.

All these things with many other deceits, are these Treacherous Clergy-men, and Persecuting Priests guilty of in themselves, as by their Fruits and Doctrines is apparent; So that the Lord hath made them contemptible and base before all People, *Mal.2.9.*

And whereas in pag. 11. *C. W. Accuseth us of Insolencies and Lybels, which* (he saith) *so far as they reflect upon the Publick, and do tend to the disturbance and subversion of the Nation, and Common-wealth, so far the Magistrate is bound not to suffer such Insolencies to go unpunished,* &c. *For when the Child shall behave himself proudly against the Antient, and the Base against the Honourable,* Isa.3.5. *Then the Magistrate must remember that he ought to punish evil doers; and if he do not punish such disorders, but is sparing in this kinde, because of a Temporizing Spirit, and out of base fear; or because of any selfish Carnal Policy, God will assuredly punish him for his Sin of Negligence.*

Answ. 1. As for Lybels or Insolencies tending to the subversion of the Nation, which this Priest would have the Magistrate to punish us for; hereof he hath accused us falsly, and shewed a spirit of Envy and Persecution against us; for which I know no ground he hath against us, either to accuse us in this manner, or to seek to Instigate the Magistrate against us, but onely because the Lord our God hath raised us up in Righteousness to bear witness against the deceits, and unrighteous Practices, Persecution and Oppression, (that such Teachers as are of his Affinity are guilty of) and their making a Trade, and a Gain of their Preaching, which we have in the Spirit of Truth, born witness against both in our words, Writings, and Books, which (scornfully and falsly) this Priest calls Lybels, though wha we speak and write, be agreeable to the Scriptures of Truth; and neither this said Priest, nor any of his Brethren (the

Priests) have ever yet cleared themselves of those things which we have laid to their charge in our Books. 2. What we speak and write in Truth and Righteousness against the Priests oppression, covetousness, and Preaching for forced Maintenance, doth not at all tend to subvert the Nation, as he would possess the Magistrate; but to establish the Nation in Peace, and free it from much bondage, oppression, persecution, and suffering, which the covetous hireling Priests have brought upon it; which if it were free from those things, and people left free to the Lord, to lead and order them by his Spirit, in matters pertaining to Religion and Conscience, and only the Magistrates to punish evil doers, and to be a praise to them that do well, and not to lend their ears to the Priests, to be their drudges and executioners, in persecuting and imprisoning conscientious men, because they cannot maintain them in their oppression: I say, then the Nation would be more at peace, and all that are conscientious and moderate in it, more satisfied.

And the Priests might be tryed, if they would Preach freely, and live of the Gospel, as the true Ministers did; for if God hath ordained, that *they that Preach the Gospel, shall live of it*; he is able to fulfil his own Ordinance, without their forcing Maintenance by a Law from people, or suing them at Law for Tythes; in which thing the Priests have manifested themselves to be both out of the Ordinance of God, and example of all his Ministers. 3. By their so much seeking to incense the Magistrate to punish and persecute us, for bearing witness against their covetous practices, and false principles, it appears they are afraid their Trade should fail them, and go down; as it hath already failed many of them, whilst they are putting one another out of their Livings and places (where they have upheld their unrighteous Trade for their Bellies) as those that bite and devour one another. 4. And as to that of, *Isa.* 3. 5. of the Child's behaving himself proudly against the Antient; this was in *Israel*, when they oppressed one another; which pride and oppression we are not guilty of, but the proud and covetous Clergy.

But whereas this *C. W.* accuseth us, as behaving our selves proudly against the honourable; one seeming reason for it (a little before) is, pag. 10. he saith, *That we do continually all along use those disdainful tearms of Thee and Thou, and the like scornful expressions*; and saith, *That this is directly contrary to the Rule of the Gospel*, &c. *and it is also contrary to the example of the Apostle* Paul, *when he was reproached by* Festus, *&c. the Apostle doth not say, Thee and Thou, but*

most

moſt noble Feſtus, *&c. Act.* 26. 24. Anſwer; This accuſation reflects upon all the Holy men of God, ſpoken of in Scripture, (who uſed the words Thee and Thou to a ſingle perſon, and You and Ye onely as pertaining to a number, or to more than one) as if they all uſed diſdainful and ſcornful expreſſions, and as if they therein directly tranſgreſſed the Rule of the Goſpel; this is but a bad and unequal judgement, and apparently falſe; for *Paul* himſelf uſed Thou to *Feſtus*; and ſeveral times both Thee and Thou (in ſignification) to King *Agrippa*, who was in greater Authority than *Feſtus*, *Act.* 25. 10. & Chap. 26. 2, 3, 27, 29. and multitudes of examples more might be inſtanced for this: As alſo, this man can uſe *Thee* and *Thou* to God in his Prayers; and he and his Brethren have learned that plain language in their Grammer, which diſtinguiſheth between the ſingular and plural number, though now he hath accuſed us, with uſing diſdainful tearms; for uſing that plainneſs of ſpeech which he hath formerly learned, in which thing, the very Heathen may judge the pride of theſe men, who cannot bear the tearms of Thee and Thou to a ſingle perſon. *C. W.* little cauſe haſt thou to boaſt (as in pag. 16.) that thou canſt read where we cannot ſpell, who ſo ignorantly haſt judged the plain Grammatical language ſo frequently uſed in Scripture.

And further, in pag. 11. *C. Whately* ſaith, *If the* Quakers *may go away with theſe affronts, which they offer unto all, making no difference; within a while they will not ſpare the Supream Magiſtrate, and ſo at laſt, all will turn into confuſion and diſturbance, which the Lord in mercy prevent: for* England *hath felt the miſery of War already.* To this I anſwer; Herein hath this man diſcovered himſelf to be acted both by a falſe and perſecuting ſpirit, whereby he hath wickedly gone about to ſtir up the Magiſtrates to perſecute us, though without any juſt cauſe againſt us, and herein hath he and the Prieſts of this Nation often manifeſted themſelves to be in the way of deceivers, falſe Prophets, perſecuting *Jews*, and to have drunk of the Cup of the great Whore, who hath perſecuted and killed the Saints, *Rev.* 17. & 18. For, 1. We (as alwayes we have done) do own the Authority and Power of the Magiſtrate, as ordained of God, *to be a terror to evil doers, and a praiſe to them that do well*; and for that end, have from time to time, ſince we were a People, warned, exhorted, and admoniſhed the Magiſtrates that have been in power, to Truth, Equity and Righteouſneſs; and as in reſpect to the place and Authority of the Magiſtrates, have alwayes put a difference between

them

them and the ſubjects that are under them in the Nation, though he Glory, Honour, and vain Complements and Cuſtoms of the world we are redeemed out of, and may not be ſo conformed thereto, *Rom.* 12. 2. 1 *Cor.* 7. 31. 1 *Joh.* 2. 15. and the Faith of our Lord Jeſus Chriſt we hold without reſpect of perſons, according to Chriſt and the Apoſtles Doctrin, *Joh.* 5. 44. *Jam.* 2. 2. And as for his ſaying, *That within a while we will not ſpare the Supream Magiſtrate*; To this I need ſay little, in vindication of our Innocency, our Life and Converſation having theſe ſeveral years given ſo evident a Teſtimony againſt this Accuſation; and our Innocency (through many ſufferings, tryals, and tribulations for Conſcience ſake, without doing any evil, violence, or affronting any mans perſon) is manifeſt to the Nation wherein we live, as thoſe that have not ſought a worldly Kingdom, or earthly preferment; ſo that this *C. W.* may be aſhamed of his Propheſie againſt us, in his ſaying, *That within a while we will not ſpare the Supream Magiſtrate*; for as appears, it is above ſix years ſince he firſt wrote this againſt us, by the date of this his writing againſt us, being dated, *Auguſt.* 18. 1655. though the printing of it bears date, 1662. and all this time, ſince we were a People, our Life hath preached our Innocency, through many perſecutions, and cruel ſufferings and impriſonments, which the Prieſts of the Nation have chiefly been the inſtrumental cauſe of, by their inſtigating the Magiſtrates and Powers of the earth for their own ends againſt us. And, 3. This our Accuſer, hath not any juſt cauſe, or real occaſion, as from us, ſo implicitly to accuſe us, either of being the ſtirrers up to War, or with affronting the Supream Magiſtrate in that kind, as he and many others of his Brethren have unrighteouſly accuſed us, and propheſied againſt us; for as hitherto our Innocency and Integrity towards God and men, hath evidently teſtified againſt them and their falſe aſperſions caſt upon us; ſo we doubt not, but alſo henceforth, through the ſtrength of our God, we ſhall (as we have hitherto done) prove them to be falſe Prophets, that have propheſied againſt us, from their own evil hearts and prejudiced ſpirits, and not from the Spirit of the Lord; and ſo they have falſly meaſured us by their Buſhel, and accuſed us with that, whereof themſelves are guilty, who have been as the Trumpets to War, and inſtigaters to bloodſhed, when they have been afraid their Trade would fail, and that their deſigns would not be mannaged, by ſuch as have been in Power; ſo that then their exclamation hath been, *Curſe ye Meroz*

that

that will not come and fight againſt the mighty; and ſo inſtead of making manifeſt the true Riligion and Worſhip, through freely preaching the Goſpel, in holding forth the love of Truth, or freely admitting of fair and equal diſputations with them who are moſt concerned in the differences (which is the moſt equal and reaſonable way to manifeſt things in that caſe) inſtead thereof, they have gone about to eſtabliſh their Religion and Worſhip by the outward ſword, force, and impoſition; from whence hath ſprung that ſaying amongſt the profane, *Fight lads for the Goſpel*; but we know, that the hand and Power that eſtabliſheth the true Religion, is not carnal, nor viſible, but ſpiritual; and therefore in the patience of the Lamb of God we have been, and are given up patiently to ſuffer, and to wait upon the Lord, and to ſee him carry on his work, by his own Arm and Power, and not to follow the way of falſe Teachers, who have ſought to eſtabliſh themſelves by the Arm of fleſh, and with force and cruelty have ruled over the People, as the falſe Shepherds of *Iſrael* did, who fed themſelves, and not the Flock, *Ezek.* 34.2,3,4.

And whereas in pag. 14. & 15. *C. W.* makes much ado againſt *John Cam*, for uſing the language of Chriſt, againſt the *Phariſees*, in calling them, *Hypocrites*, *Serpents*, &c. and ſaith, *That he denies it to be lawful for him to ſpeak all that Chriſt ſpake; for Chriſt ſaid*, Son be of good cheer, thy ſins are forgiven thee, *&c. Can* John Cam *ever prove himſelf to be as juſtifiable as the Lord Chriſt?* And he ſaith, *How come you to know, who is a Serpent, and who is a Viper? Let me tell you, that you your ſelves are the Children of mortal, ſinful men*; &c. Anſwer, As for what *John Cam* hath ſaid againſt the Prieſts, as comparing them with the *Phariſees*, the truth thereof is evident, as their converſation and practices manifeſt, both in their oppreſſing the People, and ſeveral other things, *Mat.* 23. And neither *John Cam*, or any of us, ever did, or do, take upon our ſelves, either to reprove or judge others, or to know the ſtate of others without Chriſt (as of our ſelves, diſtinct from Chriſt, as *C. W.* hath implied) but by the Spirit of Chriſt are we able to diſcern the Tree by its fruits; and between the nature of a Serpent, and the nature of a Lamb; and between a Wolf and a Sheep, & who are in the nature of each; for that Spirit ſearcheth all things, *and the ſpiritual man judgeth all things*, 1 *Cor.* 2. 15. and they who are in the Spirit are ſpiritual; and he is a blind man, that is not able to judge between a Serpent and a Lamb, or a Dog and a Sheep, or that cannot diſcern between ſuch as are Serpents, and ſuch as are Lambs; for we know the Promiſe

of

of God fulfilled, which saith, *Ye shall discern between him that serveth God, and him that serveth him not, and between the Righteous and the Wicked, Mal. 3.* 10. and we neither judge of things before the time, nor yet do we judge as these that have a beam in their own eye, who are forbidden to judge; but in the Spirit, which hath opened and cleared our eyes, do we speak the truth, and appeal to the witness of God in every mans Conscience. Again, *C. W.* hath condemned himself in the thing he allows, for he forbids others to judge, and yet he himself hath oftentimes judged us, as *for being in error, setting up a false Light, for keeping pride still in our hearts; for refusing to pay Tythes, from or out of covetousness; for lightly esteeming the Rock of our Salvation; for not following the Light which is in the Word; for insolencies, disorders, and affronts; for being tossed to and fro with every wind of Doctrin; for being railers and revilers; for consulting with flesh and carnal wisdom; for having a mistery of iniquity in the midst of us; for condemning all the settled Ministers of the Gospel,* &c. These aspersions and accusations against us, which are dispersed through his Book, with many more of the like nature, we do absolutely deny, as being slanders that are unjustly cast upon us by him, who hath taken upon him in hypocrisie, to forbid others to judge; as also his saying, in pag. 7. *That all sober-minded and serious Christians, who are settled in the Truth, do judge, that the inventers and fomenters of our Way, are the Jesuits and the Papists, Satans subtile and busie Factors, purposely to disturb the Truth amongst us in* England, &c. Answer, They who do so judge concerning us and our Way, are neither settled nor established in the Truth of Christ; for as for our Way, it is the same that the holy men of God, and true Christians of old owned, and were in; and it is Christ, who is *the Way, the Truth, and the Life*, whom we own; which was never invented nor fomented, by either Popish Jesuits, Papists, or Satans Factors: And a clearer Testimony have we given against Popery, than any of you, who are in the Popish practice, of taking Tythes and Sprinkling Infants, and in many other things and principles, both as to your education at Colledges, that were built by the Papists, and in your Preaching in their Mass-houses, which you falsly call Churches, and several other things wherein you agree with the Papist, and are out of the Scripture example, and Saints practices; and then to save your selves, would be accusing us of Popery.

And thou *C. W.* Hast accused us in pag. 7. *For being very plain in our Garments and Apparel, but alas* (sayest thou) *doth the Power of hu-*

Humility conſiſt onely in theſe External things? why the Papiſts themſelves in this External Humility do very far excell us, for they Cloath themſelves with Sack-cloth, go bare footed, &c. yet ſaiſt thou, *Do I not like of their Religion, neither can I approve of yours becauſe it is like theirs. Anſwer*, This is but a ſilly Argument, either from thence to deem us Papiſts or to diſapprove of our Religion, for, going plain in apparel is both according to the example of the Saints, and the Apoſtles Doctrine, who gave Teſtimony againſt both, vanity in Apparel, Pride of life, and the Luſt of the Eye, which was after ſuch things, 1 *Tim.*2. 1 *John* 2.16. and had we not better be in plainneſs of Apparel, then in Cuffs, Ribbonds, and ſuch like Fooleries as many of the Clergy-men wear? And ſhall we be accounted Papiſts becauſe we are in the Apoſtles Doctrine, and ſhew an Example of Moderation and Sobriety to others? and therefore muſt our Religion be diſapproved of? this is as bad an Argument as if *C. W.* had judged all to be Papiſts that Profeſs the Name of Chriſt, and own the Saints Practices, becauſe the Papiſts do Profeſs his Name, and in ſome things do Immitate the Saints; or muſt we diſown the Truth in any thing, becauſe evil men do Profeſs it, and make a ſhew of it? If *C. W.* have learned no better Logick then this, he had better never have gone to the Vniverſity to have learned his Trade, and that Coſt that was beſtowed upon him for Learning, was very ill beſtowed; but herein the World may ſee his weakneſs, as they may ſee his falſhood, pag. 6. in his ſaying theſe words to *Robert Howton*, viz. *That which we demand from you is none of yours, but ours, for our Tythes were never purchaſed by your ſelf, or by your fathers before you*, &c. which how falſe that is, let all both Farmers and Free-holders in this Nation witneſs, who when they Buy a Stock of Cattle, all at their own charge, for the Managing and tilling their Lands and Tenements, and when they Buy the Corn they ſow their ground withall, and when men have purchaſed Lands by their own proper Coſt and Charge, and every part and parcel thereof for their own ſingular uſe, as the Evidences are, and are at ſo much Coſt and Charges with Managing of them, then for the Prieſts to claim the Tyth of Cattle, Goods, Corn, Hay, &c. to claim it as their own, and ſay its none of theirs who purchaſed both the Lands Goods, and bought the Corn by which it was ſown, let any indifferent Perſons judge of their falſhood, and unrighteouſneſs in this thing.

IV. *Of the Light within both Natural and Spiritual Men.*

And as concerning the Light that is within: *C. Whately* accuſeth

us, *With ſhamefully undervaluing the Holy Scriptures, and ſetting up a falſe Light that is within us, above the true Light that is in the Scripture; for it is our conſtant language, look to the Light that is within you, not knowing that we are by nature wretched, miſerable, poor, blind, and naked; and therefore it is, that the Lord hath given us his holy Word, which we call the Scriptures, to be a Lanthorn to our feet, and a Light to our paths: What you call Light, we may well call Darkneſs*, p. 6. As alſo he ſaith, pag. 9. *You do lightly eſteem the Rock of your Salvation, the Truth of Chriſt*, &c. *all this proceeds from hence; becauſe you follow that Light which is in you, and not that Light which is in the Word and Spirit*, &c. Anſwer; In theſe things are we very groſly wronged, and the Truth much abuſed, by this our Accuſer. For, 1. We neither undervalue the Holy Scriptures; neither do we lightly eſteem the Rock of our Salvation, either in Preaching the Light within (or any other principle held by us) but therein, do both own the Rock of Salvation, and the Scripture; for it is the Light of Chriſt, the Rock of Salvation (and no falſe Light) that we Preach and own, which *is the true Light, that enlightens every man that cometh into the World*, Joh. 1. 9. And *he is come a Light into the World, that whoſoever believeth in him, might not periſh, but have everlaſting Life, Joh.* 8. 12. & 12. 46. 2. In his counting the Light within, which we Preach, *a falſe Light, a deceitful Light, and Darkneſs*, as in pag. 6. & 7. & 9. he hath blaſphemed againſt the Light of Chriſt, and hath put Light for Darkneſs, and Darkneſs for Light, and turned the Truth into falſhood, or a Lye, and ſo brought the woe upon himſelf, *Iſa.* 5. 20. 3. The Light within, which we Preach, is the Light of the Word, and Spirit of God, and not divided from the Word, as our Accuſer hath implied againſt us: for the Word of God is known in the heart of every one that believeth, *Rom.* 10. 8. and this was in *David* and the true Prophets hearts, before they gave forth the Words or Scriptures from it; ſo that, he that makes no diſtinction between the Scriptures, which are the Writings, and the Word, or Light within, from whence they proceeded, is very ignorant. 4. It is the Light of Chriſt within, that convinceth of (and teſtifieth againſt) ſin and unrighteouſneſs; and where it's not rejected, but obeyed, it leads man out of ſin, and ſo out of the natural, wretched and blind ſtate, to God, who is the Fountain of Grace and Life, and the Father of Lights; none of whoſe Lights do we ever read of in Scripture, to be either falſe, deceitful, or in themſelves darkneſs.

And

And 5. Neither was it the Light that was in *Paul* before his Converſion, that led him to make havock of the Church of Chriſt, or to be exceedingly mad againſt the Saints, and perſecute them, as falſly *C. VV.* hath implied in his Queries, pag. 9. nor was it the Light that was within the *Jews*, or Perſecutors, that deluded them ſo, as to think they did God good ſervice in killing the Saints; (as alſo this man hath implied) but the ſpirit of error and darkneſs in them; for Chriſt told, even them (*viz.* the *Phariſees*) that were in the perſecuting nature, That *the Kingdom of God was within them*, *Luk.* 17. 20, 21. the Light of which, is neither falſe, nor deceitful, nor doth it ever lead into any deceit or evil. And further, how apparent is *C. VV.* his ignorance, concerning the Light within, who puts no difference between Light and Darkneſs, in his asking if this Light that is in man, did not cauſe *Jeſurun* to ſacrifice unto Devils? *Deut.* 32. 17.

Again, *C. VV.* ſaith, *I would alſo willingly know, whether the Light of the new Creature, that is in the Saints themſelves, be a ſufficient Rule to walk by? for if ſo, then the Saints may caſt away the Scriptures, and walk by their own Light*, &c. *Then alſo, the Saints have ſuch a Light in them, that they cannot erre; and it is to be underſtood, that you your ſelves muſt be the Saints, and ſo you being the only Saints upon the earth, we muſt follow you in all things, as the Papiſts do the* Pope; *and what a compendious way will this be, to bring in Popery and blind obedience, in the higheſt degree that evere was?* &c. Anſwer; Thus hath this ignorant man begun in darkneſs, and ended in ſcorn and falſhood. For, 1. The Light of Chriſt and his Spirit, that is in the new Creature and Saints, is a ſufficient Rule to walk by, as the Spirit of Truth doth lead into all Truth; and the Anointing or Light, that was in the Saints, taught them of all things that was Truth, and no Lye, 1 *Joh.* 2. 27. 2 *Cor.* 13. 5. and ſo Chriſt is in you, except you be Reprobates, and in him is the Saints ſufficiency; and yet it doth not follow, that therefore the Scriptures of Truth muſt be caſt away, no more than *John's* Epiſtle was to be caſt away by them (to whom he wrote) that had the Anointing in them, to teach them of all things (and ſo to underſtand the Scriptures) that they needed no man to teach them, but as it taught them; and this keeps out of error, where it's minded and obeyed. 2. And to own and witneſs to this Light, Spirit, or Anointing within, as a ſufficient Rule (as all the Saints have done) is no way to bring in Popery, nor blind obedience, as unjuſtly is implied againſt us upon this account; for that Accu-

ſation reflects upon the former Saints, as well as us. And I am ſo charitable, as not to believe, that none have a ſufficient Rule to walk by, or Light to ſave them, but they who have the letter of the Scripture without; for the general Love and Goodneſs of God to mankind, cannot be ſo limited to a viſible thing, nor bound up in that narrowneſs; as our Accuſer ſeems to imply.

Again, *C. VV.* objects (in his Poſtſcript) *That they ſay, that all men have the Light of Reaſon and natural Conſcience, which is enough to make them without excuſe in the day of Judgement; but as for the Light of Grace, which alone can make us wiſe to Salvation; this is not given unto all men*; and to prove it, cites, *Deut.* 29. 4. Anſw. As for Light of Reaſon and natural Conſcience, being enough to make men without excuſe, we do not at all read of in Scripture; for that which left men without excuſe was ſpiritual, and that which might be known of God, that was manifeſt in them, *Rom.* 1. 19. and that Light which leaves without excuſe is ſaving, and ſufficient to lead out of ſin, or otherwiſe it could not leave any without excuſe, for inſufficiency in the Gift given to Man (if it were ſo) would be a ground of excuſe. And as for thoſe *Iſraelites* ſpoken to, in *Deut.* 29. their not having an heart to perceive, nor eyes to ſee, nor ears to hear, unto that day, was becauſe of their Rebellion and Diſobedience; which occaſioned hardneſs of heart, blindneſs, and want of underſtanding; for there was no fault in God towards them; he gave his good Spirit unto them, and yet they rebelled againſt him, and would not hearken to his Voice, *Neh.* 9. *Pſa.* 81. 11. and ſo all that rebel againſt the Light, know not the wayes of it, for they abide not in the paths of it, *Job* 24. 13.

V. *Of Perfection.*

And now, as it hath been much of theſe Prieſts work, to talk againſt the ſufficiency of the Light of Chriſt in men; ſo alſo have they much ſpread abroad their ſinful Doctrins, for the continuance of ſin and imperfection in all men, while upon earth; for which iniquity *C. VV.* hath alſo appeared, who (in his Poſtſcript) ſaith, *He ſhall only acquaint the Reader with one particular (of the* Quakers*) which diſcovereth the great Pride of their hearts*, viz. *that they ſay of themſelves, that they have a Righteouſneſs within them, whereby they are made perfect, and without ſin: This is* R. Franſworth's *Aſſertion*; he ſaith, and then to prove this to be contrary to the Truth, he brings theſe Scriptures, *Eccl.* 7. 20. *Job* 9. 20. *Jam.* 3. 2. *Rom.* 3. 10, 23. 1 *Joh.* 1. 8, 10. *Gal.* 5. 17. *Rom.* 7. *But* (ſaith he) *they ſay ſtill,*

ſtill, they are without ſin, becauſe they have the Spirit of Chriſt in their hearts, and therefore they are without ſin. To which I anſwer; As for what he ſaith the *Quakers* ſay of themſelves, and that they ſay ſtill, they are without ſin; this is a falſhood, and herein hath he wronged them and their words; for they do not go about to ſet forth themſelves in any juſtification of themſelves, and of their own ſtates, as ſome miſtake them, and as this man implies againſt them; but to vindicate the Truth in general, and to ſhew forth Chriſt, and his Work and Righteouſneſs, which is to be known within; *For know you not, that Jeſus Chriſt is in you, except you be Reprobates?* 2 *Cor.* 13. 5. and the end for which Chriſt is made manifeſt, is to deſtroy ſin, and to make perfect, 1 *Joh.* 3. *Heb.* 10. 14. and this Work of Chriſt is known within; which to bear witneſs of, is no pride of heart (as our Accuſer ſaith) And as theſe Scriptures mentioned by him (from whence he ſeems to plead for ſin) ſo far as they either relate to the ſtate, in which all are ſinners, and none Righteous; or to the ſtate, wherein ſome are in the ſpiritual warfare, warring againſt ſin; or where ſometimes the Apoſtles condeſcended as to number themſelves, amongſt them that had ſin, and ſo condeſcended to ſpeak of ſtates below their own, (as having been in them) I ſay theſe Scriptures, do not reach all ſtates and conditions; for he that is born of God, that hath obtained victory over ſin, who walketh after the Spirit of God, and he that abideth in Chriſt ſinneth not, being waſhed and cleanſed by the blood of Chriſt; which cleanſeth them that walk in his Light, from all ſin; See 1 *Joh.* 1. 9. & Chap. 3. *Rev.* 1. 5, and it is ſaid, *Thy People ſhall be all Righteouſneſs, Iſa.* 60. 21. And *bleſſed are the undefiled in the way, they alſo do no iniquity, Pſal.* 119. 1, 2, 3. *Ezek.* 36. 25. So that, what we (called *Quakers*) do hold in this thing, is a true Teſtimony againſt all the Miniſters of unrighteouſneſs, who contend and plead for ſin, the term of Life, and number the Righteous that are in Chriſt, among the wicked, who are out of the way, and none of them Righteous; nor that doth good, *no, not one*, *Rom.* 3. 10. which Scripture *C. VV.* hath brought againſt Perfection; and ſo like the deceivers of old, that put no difference between the Holy and profane.

VI. *Of ſtudying old Authors, and receiving the Goſpel*, &c.

And whereas in the Paper, from them called *Quakers*, it's ſaid, That the Apoſtles received not the Goſpel at *Oxford* or *Cambridge*, nor by ſtudying old Authors, &c. to this *C. VV.* replies; *Perhaps the Apoſtles were never in* England: *I may pay you in your own Coin thus, viz.*

viz. *the Apoſtles never received the Goſpel at Colonel* Vivers *his Houſe in* Banbury, *nor at any of the* Quakers *Meeting-places in* Braughton, *or* Bloxham, *or* Tadmerton. I anſwer; This is as unfit a parallel, as his comparing their Preaching, if they are deſired (when they are upon a journey, about their own occaſions) with the Apoſtles going forth on purpoſe, in obedience to Chriſt, to Preach freely; and *Paul's* ſpeaking in the Synagogue, when the Rulers required him, *Act.* 13. when as he did not then go about a worldly occaſion, but went on purpoſe to Preach Chriſt among the *Jews*, for which he often ſuffered perſecution among them (which the Prieſts, who ſtand in mans will, are loath to do) but to the former parallel I ſay, that the *Quakers* Meetings, in theſe ſaid places mentioned, and other places, (where the Goſpel is freely preached among them, and where they feel the Preſence and Power of God among them) are both according to the Example of the Saints, ſpoken of in Scripture, who often met in Houſes, *Joh.* 2. 19. *Act.* 10. 27. Chap. 12. 12. & 20. 8. & 28. 30, 31. and their Meetings are more juſtifiable, than the Prieſts education to their Miniſtry, at *Oxford* or *Cambridge*, according to man's will, by natural learning and ſtudying Philoſophy, and old Authors; all which a natural man may do, that never knew Chriſt; and for which manner of education to their Miniſtry, they have no example from Chriſts Miniſters, but from the Papiſts, and ſuch as are in the Apoſtacy. And as for the Apoſtle *Paul's* mentioning what ſome of the *Greek* Poets ſaid, *Act.* 17. 28. *viz. In him we live, and move, and have our Being* (which is brought to prove the Prieſts ſtudying old Authors, to Preach from them) I ſay, this doth not prove their Practice, in that thing; for we neither read, that the Apoſtle did either ſtudy old Authors for his Miniſtry, or gathered Sermons out of them to Preach (as the Prieſts do) but only that he mentions the words of their own Poets, to come over the Idolaters and Heathen; for the thing contained in theſe words, he needed not ſtudy old Authors, for having learned the ſame thing from Chriſt in his Goſpel, which he received not from man, nor by ſtudying old Authors, as the Prieſts do, but by the Revelation of Jeſus Chriſt, *Gal.* 1.

VII. *Of Womens keeping ſilence in the Churches.*

And as concerning thoſe Women, which were commanded to keep ſilence in the Churches, and to learn of their Husbands at home, 1 *Cor.* 14. 34, 35. from hence *C. W.* ſaith, 1. *That by your Women, who are commanded to keep ſilence in the Churches, is meant the Female*

Female Sex. 2. *And by Husbands is meant Husbands in the flesh,* &c. his Reasons are, *that the Female sex ought to be under obedience, and that men have no Husbands, and that a woman can never be a man, and a man can never be a woman,* &c. *And* 2. *It is meant Husbands in the flesh, because we have but one Husband in the Spirit, and because the Text speaks of Husbands at home,* &c. To which I answer; That what the Apostle said of Womens keeping silent in the Church, doth not relate to every state and condition, as to tye all the Females from ministering the Truth; nor was what he to the *Corinthians* commanded (in that case) given as a general Rule to all others, so as to limit the Spirit of God from speaking, in either Male or Female (and there were some Women that had no Husbands in the flesh to learn of) but it had relation to the state that he then saw those Women in, who were commanded to keep silent, and to be in subjection, and to learn of their Husbands, and not to usurp: So we say, that they who are yet untaught themselves, and have their learning to seek, and who would be usurping, whether they be Males or Females, they are to be in silence, and under obedience, according to the Law; but there is a farther state in Christ, where he is formed, in either Male or Female (and where he is come to speak in either) than that which is under the Law, or that wherein people are unlearned, or the state of *Eve* that was deceived, or of the Woman that would usurp over the Man; *For neither is the Man without the Woman, nor the Woman without the Man in the Lord*; and the Apostle admits of Womens praying and Prophecying in the Spirit of Truth. And as there were true Prophets, so there were true Prophetesses, spoken of in the Scriptures, both of the Old and New Testament, *Exod.* 15. 20. *Judg.* 4. 4. 2 *King.* 22. 14. *Neh.* 6. 14. *Isa.* 8. 3. *Luk.* 2. 36. *Act.* 21. 9. And it is said, *Your Sons and Daughters shall Propheſie, Joel* 2. *Act.* 2. And did not Women Preach the Resurrection of Christ, soon after he was risen? *Luk.* 24. 10. And that saying, *That a man can never be a Woman*, I say in some sence, some Men may be accounted Women, as the false Prophets in *Israel*, and the Women that ruled over the People, when Children were their Oppressors, *Isa.* 3. 12. & Chap. 32. *Jer.* 51. 30. *Ezek.* 13. and such as were deceived and led captive in the Apostles dayes, were called, *silly VWomen*, 2 *Tim.* 3.

And to his saying, pag. 18. *That the whole Country, and he thinks, the whole Land, is acquainted with* Anne Audlands *presumptuous speaking in our Assembly; and surely* Anne Audland *cannot deny, but that*

that ſhe is a VVoman. Anſwer; As for preſumptuous ſpeaking, that is not proved againſt *Anne Audland*, but is denied as a ſlander; and when at any time the Spirit of the Lord hath moved in *Anne Audland* to ſpeak, or in any other Daughter or Hand-maid of the Lord, the Spirit ought not to be quenched, nor Propheſie to be deſpiſed, whether it proceed from true Prophets or Propheteſſes: See further of this matter, in *G. F.* his Book, concerning Sons and Daughters, and Propheteſſes ſpeaking, &c.

And as for *C. VV.* his Rhime, in the end of his Book, where he ſaith,

Inſtead of Papiſts are the Quakers *come,*
Diſturbing all theſe parts of Chriſtendom:
Their Plots are Helliſh too, their Deeds are evil;
Both boaſt of Chriſt; no more, my Muſe is civil.

Anſwer; Herein the world may ſee what a vain light and falſe ſpirit, this man is acted by, who hath herein appeared in the practice of Drunkards (ſuch as made Songs of *David*, *Pſal.* 69. 12.) or Fiddlers, in his lying Rhime againſt us; and when he hath falſly charged us with *Helliſh Plots and evil Deeds*, then ſaith, *his Muſe is civil*; wherein he hath appeared, more like a Fiddler or a Stage-player, than a Miniſter of Chriſt; and many more of theſe falſhoods, ſlanders, and abſurdities there are, which I forbear to mention.

And as to his ſaying, pag. 13. *That here is the laſt Anſwer that ever he intended to ſend to the* Quakers, *&c.* I ſay indeed, more prudence had he manifeſted, if he had kept ſilent, than he hath done in many things he hath aſſerted; and ſilence hereafter, may be more ſafe for him and his Brethren, than to utter words without knowledge. And now I ſhall leave our Cauſe, and the Controverſie (that is *betwixt C. VV.* and us) to the Lord, and all ſober People to judge of.

Here followeth ſomething concerning the true Chriſt, and his being in his People, in Anſwer to Matthew Caffin, *&c.*

HAving lately met with a Book of *Matthew Caffin's*, the latter part of which is entituled, *The great Error and Miſtake of the* Quakers, *concerning the true Chriſt, and how he is ſaid to be in his People*, &c. Wherein he doth much wrong, both that People, and their Prin-

Principles, and abuſed the Truth it ſelf; and therefore I ſaw it expedient, to note a few particular things upon ſome of the chief heads of his matter, both for the clearing of the Truth, and for the diſcovery of his ignorance and confuſion to him, and the reſt of the *Baptiſts*, ſince that he hath been ſuch an old and eminent oppoſer of the Truth, as many can teſtifie; and as appears, his malice and envy, was ſo high againſt the People called *Quakers*, that he hath vomited out his own ſhame againſt them, whereby to render them odious in the ſight of their enemies; and that in ſuch times as theſe, wherein they are made as the greateſt object of mens hatred, perſecution, and cruelty, which they have in a great meaſure undergone, and are liable ſtill to undergo more of the ſame; from which ſuffering, the *Baptiſts* themſelves are not altogether free, if they be faithful to their own Principles: So that long ere this, they might have learned more wiſdom, moderation, and diſcretion, than ſo to revile us now in the ſight of our enemies, as *Matthew Caffin* (who is one of their Leaders) hath done.

And now whereas in his matter againſt the *Quakers*, he begins to relate ſome mens experiences, in this wiſe, *viz. Certain men being troubled about their preſent conditions, and thereupon following after a more excellent eſtate, have on a ſudden been greatly carried forth with inward power and zeal, and wonderful quicknings, after ſome matters of holineſs, ſo as ſcarce able to bear with the leaſt appearance of pride, covetouſneſs, or the like, in others, without reproof; and at length have been ſecretly informed, that the powerful working within them, was Chriſt come in them, &c. but being ſomewhat fearful of deluſions, did thereupon give up themſelves diligently to pray unto the Lord, who at length graciouſly delivered them from the ſtrong deluſion*, &c. To which I anſwer; So it appears, that theſe motions and operations did ariſe from a true power in thoſe People, which ſo far was the manifeſtation of Chriſt to and in them, that they were not only led to follow after a ſtate of holineſs; but alſo upon their praying diligently to the Lord, he ſo far returned an acceptable anſwer to them, as that he graciouſly delivered them from the ſtrong deluſion. But mark *Matthew Caffin's* very next words, and what a concluſion he hath made, touching theſe inward motions and operations: *I ſay* (ſaith he) *the ſtrong deluſion; for is it not ſo indeed, when an evil ſpirit ſhall carry forth perſons zealouſly to ſome things that is juſt, holy, and good, though he no lover of holineſs, but really an Angel of darkneſs, that ſeemingly may appear to be an Angel of light*, &c. See how *M. C.* hath herein contradicted his

former words, and what groſs ignorance and error he is in now, to conclude that an evil ſpirit, and an Angel of darkneſs, carries forth perſons zealouſly to things that be juſt, holy, and good; and of ſuch perſons alſo he ſpeaks this, as before he confeſſed the Lord did graciouſly at length deliver them from ſtrong deluſion; and ſo he hath done no better, than put light for darkneſs, and darkneſs for light; *And who can bring a clean thing out of an unclean?*

And further, mark how in the next page, he hath again confuted himſelf; for there he tells you, *That the one and the true Spirit of God, being plainly to be known by his guiding and moving the Saints, not only to be juſt, holy, and zealous, in point of Converſation, but alſo ſtead-faſt in the Principles of Faith*, &c. when before he ſaid, it was an evil ſpirit that carries forth perſons zealouſly to things that is juſt, holy, and good; and now he tells you, it is the true Spirit of God, and ſo is plainly to be known: it's well that at length he ſpeaks ſome Truth, though to his own confuſion, as all that are ſober may eaſily ſee.

M. C. accuſeth one of us with ſaying, *That Chriſt was never ſeen with any carnal eye, nor his voice heard with any carnal ear*; and to prove it, cites a Book, entituled, *A Declaration to the Baptiſts*, pag. 13. and another with ſaying, *That the Fleſh of Chriſt is a Figure*; for which he cites *Saul's Errand*, &c. pag. 14. To the former of which I ſay; Chriſt, as he is truly to be ſeen and known in the Spirit, is a miſtery, not ſeen nor heard with the carnal eye or ear; with which agreeth his ſaying, *viz. He that ſeeth me, ſeeth him that ſent me*; who is not carnally to be ſeen; neither had the unbelievers either heard the voice of God, or ſeen his ſhape, though he ſpake by his Son Chriſt; and ſome that outwardly Chriſt ſpake to, underſtood not what he ſaid, becauſe they heard not his Word, *Joh.* 8. 19, 43. & 12. 45. 2. And as for the words in *Saul's Errand*, p. 14. what is ſaid of Chriſt there (as alſo in pag. 8.) hath relation to his coming in the fleſh, as therein being an example, (as in *Pet.* 2. 21.) and not in relation to the receiving his fleſh in the miſtery, as it is the Believers meat, for that is the ſubſtance; but as to his outward manifeſtation in the fleſh, he was God; an example which was the very intent of the words *Example or Figure*, being uſed in the ſaid Book; for in ſome ſence, they have relation to one thing, as τυπος, ειδος, σημα, μορφη; and whether is it better for us to ſay, that Chriſt as in the fleſh, was an example, or for *M. Caffin* to ſay, *That in one ſence the fleſh of Chriſt profited nothing*, as he hath, in pag. 41? let any rational man judge of this.

And

And *M. C.* saith, *That the eternal Spirit, which dwelt in the man whom the* Jews *crucified, which Spirit the Apostles received in them, is not the Christ, the Saviour of the world, but the visible man*, &c. I answer; Here he seems to divide the man Christ from the eternal Spirit, and so hath denied the eternal Spirit to be Christ; but saith, the visible man is Christ, when as the Apostle saith, *The last* Adam *was made a quickning Spirit*, and the Lord is that Spirit, 1 *Cor.* 15. 2 *Cor.* 3.

And if the eternal Spirit be not the Christ, but the visible man, then it follows, that when the Apostle preacht that Jesus Christ was in the Saints, he did not intend that the eternal Spirit was in them, but the visible man; which is both absurd and false. But in answer to several cavils and objections made against us, we own the true Christ, both as he was of the seed of *David*, according to the flesh, and in the dayes of his flesh, that he was the true Christ (but not without the eternal Spirit) and the Son of God with power, according to the Spirit of holiness, who said, *Before* Abraham *was, I am*; and as to his dying and rising again, according to the Scriptures, and as now glorified with the Father, in the same glory that he was in, before the world was: This we confess according to the Scriptures, without any such blind distinction, as *M. C.* hath unjustly cast upon us.

And *M. C.* saith, *That the* Quakers *to deceive, intend not the Truth; namely, that that visible man, whom the* Jews *crucified without, was the Christ.* Answer, This is a slander; for, they confess that Christ was crucified, and died, as concerning the flesh, but was quickned by the Spirit, 1 *Pet.* 3. 18.

M. C. God thereby bearing false witness to the world, if the eternal Spirit, which the Apostles afterward received in them, be the Christ; which Spirit never was slain, never had blood to shed. Answer, This tends not only to render the Apostles as false witnesses, who knew Christ in them, and dwelling in their hearts, and the second man to be made a quickning Spirit (though before that he was known by some, after the flesh, and in the dayes of his flesh) but also *M. C.* hath contradicted himself, in pag. 46. where speaking of Christ (of whom the *Jews* said he had a Devil) *but the Disciples knew him to be the Spirit of Truth*, he saith; and in pag. 42. *M. C.* saith of Christ, *viz. Yet now henceforth, saith the Apostle, know we him so no more; that is, to esteem him upon that account* (viz. *upon his being born of the Tribe of* Judah, *and of the Seed of* Abraham) *or for that reason, meritoriously the Saviour of the World, but rather upon the account of his*

coming down from Heaven, his being the Son of God, &c. How ſadly is *M. C.* loſt and confounded herein; one while to deny the eternal Spirit to be the Chriſt, and to ſay, but it was the viſible man that was Chriſt; another while to ſay, as that he is not to be known or eſteemed upon his being born of the Tribe of *Judah*, but upon the account of his coming down from Heaven; what then, was he a viſible man as he came down from Heaven, or as he came of the Tribe of *Judah* and Seed of *Abraham*? Here all may ſee this mans groſs ignorance and confuſion. And what if the eternal Spirit never was ſlain, never had blood to ſhed (as in *M. C.* his account?) it doth not follow therefore, that he is not a Spirit who deſcended from Heaven (as ſuch a one) and in time took upon him fleſh and blood, *Heb.* 2. 14. and was put to death, as concerning the fleſh; who was the true Chriſt, both in the dayes of his fleſh (in that low eſtate of ſuffering) and in the ſtate of Glory, wherein he was before the world began. And as to his condeſcention, low eſtate, and ſuffering, as manifeſt in his People (who have born in their Bodies the dying of the Lord) and his blood or life which is poured forth (and freely laid down of himſelf) and fed upon (in the Miſtery) by the Believers, *M. C.* is not in a capacity to receive what might be ſaid thereof.

And now to mend the matter, he ſaith of Chriſt, his being a quickning Spirit, *That if the Spirit (as Spirit) be the laſt or ſecond* Adam; *then it follows, that the firſt man* Adam, *who was of the earth earthly, was firſt and before the eternal quickning Spirit*, pag. 42. & 43. Anſwer, Would any rational man have laid down ſuch an abſurdity as this? for here he cannot deny, but that the ſecond *Adam* was made a quickning Spirit, as in 1 *Cor.* 15. but would not have him as a Spirit, to be the laſt or ſecond *Adam* (*for if the Spirit (as Spirit)* ſaith he) ſo he would render the Apoſtles words falſe; but I ſay, Chriſt being called the ſecond *Adam* (which is the Lord from Heaven) was in reference to his manifeſtation in time, for their ſakes that were loſt in the firſt *Adam*; and yet he is the *firſt* and the *laſt*.

M. C. Thoſe that were of the number of Gods Elect, in Ages paſt, waited for the Son of God from Heaven, who was raiſed from the dead, 1 Theſ. 1. 4, 10. *Now ſure I am, that 'twas the viſible Body of Fleſh, which was dead, and raiſed from the dead, which the Saints waited for*: and in pag. 43. *Our Faith and full perſwaſion, that Chriſt is a viſible glorified man, leads us to expect his ſecond coming, as a diſtinct appearance from, and not in his People*, &c. Anſwer, 1. If the Saints of God

God in ages past, and the number of the Elect, did (after Christ's Ascension) wait for his visible Body of flesh from Heaven, as here he implies; then it appears, in their dayes they waited in vain, and missed of their expectations, (if so) and this would render their Hope and Faith in the coming of Christ, of none effect. But the Apostle witnessed the contrary, as in 1 *Thes.* 1. 9, 10. when the *Thessalonians* were turned from Idols, then they waited for the Son of God from Heaven; and Ch. 4. 15. *We which are alive and remain unto the coming of the Lord*, &c. So the Saints, though in part they were then eye witnesses of the coming and glory of the Lord, yet they grew further in the knowledge of the several operations, appearances, and out-goings of him (whose out-going have been from of old) as they grew from glory to glory, by the same Spirit, 2 *Cor.* 3. 18. and the Apostles made known unto men, the power and coming of the Lord Jesus Christ, which power wrought in them; and they that looked for Christ in the Apostles dayes, it was promised unto them, that he should appear the second time, *without sin unto Salvation*, *Heb.* 9. 28. which if this coming of Christ, was the coming of a visible Body of flesh, then the Saints in ages past, did not attain to the coming of Christ in their dayes, nor yet to Salvation from sin; which erroneous conclusion that follows from *M. C.* his assertion, no wise man will own; for if the Saints in their dayes, did not experience the coming of Christ unto their Salvation from sin, then where and in what state are they now, that are so long since deceased? doth he suppose them to be in some Purgatory? Surely *M. C.* is very ignorant, both of the spiritual knowledge, coming, and work of Christ, which was known in the Saints, and not carnally expected afar off, as he doth, who would shut Christ and his coming out of his People. And where in pag. 44. as his proofs, he cites, *Rev.* 22. 20. where it's said, *Surely I come quickly*, *even so come Lord Jesus*; and *Act.* 7. touching *Stephen* his looking up into Heaven, and seeing Jesus standing at the right hand of God: what doth *M. C.* suppose, that whereas Christ promised to come quickly, and *John* so prayed for his coming quickly, that this was a coming in a visible Body of flesh? or that *Stephen* did see a visible Body of flesh in Heaven with carnal eyes, as he seems so much to imply? This is gross Ignorance; for *Stephen's* being full of the Holy Ghost, was the ground and cause of his seeing Heaven open, and the Son of man standing at the right hand of God.

As also, in pag. 40. he denies, *That it was the eternal Spirit that prayed*

prayed in the man Christ, Joh. 17. *and denies Jesus Christ to be the Anointing, but only the Anointed.* Wherein his ignorance may be apparent to all that can see (who read this) for Christ and his Father are one; who said, *The Son can do nothing of himself*; and as being a quickning Spirit, and the Seed of Promise, he is both the Anointing and the Anointed, (not divided) though the manifestations of him, as such, are several, and his operations divers in the Saints.

And as concerning Christ dwelling in the Saints, *M. C.* his interpretation of it is, *That he is deep in their affections, much and oft in their thoughts and meditations*; and for proof, brings *Phil.* 1. 7. 2 *Cor.* 7. 3. touching the Saints being in one anothers hearts. Answer; But Christ doth not appear to be very deep in *M. C.* his affections or meditations, who would keep him out of his People, as several of his Principles imply, who now would have Christ only to be but often in the thoughts and meditations of his People, which doth not fully reach the Being of Christ in the Saints, to operate, act, move, and Rule in his Members, who are in him, and he in them, giving them life, dominion, and peace; whose life is manifest in their mortal Bodies, and he dwelling in their hearts by Faith, which is more than to be often in their thoughts and meditations, as if he might be often forgotten.

And whereas *M. C.* makes a great cavilling against that Doctrin of the Light of Christ, being placed in People, as to be a sufficient Rule, and of such a Light being in every man; and saith, *That* Humphry Smith, *in the face of men and Devils, affirmeth, That there is no other Rule, Wayes, means, or Name, by which man shall ever come to walk with God, but by that which is manifest of God in him*: And in opposition to this Doctrine, *M. C.* goes about to set the Scriptures, outward Commands and Teachings, as useless, if there be such a Light in men, pag. 48. and eight (or more) times in his scorn, he reiterates these words, *viz. Turn to the Light within, saith the* Quaker, pag. 49, 50. Answer; That of the Light of Christ, being a sufficient Rule, and being in some measure universally extended to all; as Christ enlightens every man, is a Truth which indeed we do vindicate, both against men and Devils, who doth oppose it; for it appears, it is the Devils, and such as are led by them, that oppose this Principle; and that is the reason why we are constrained so much to appear against them in it to their faces: And we in owning the sufficiency of this Light in men, do neither make void, nor dis-

own

own the Scriptures, nor true outward Teaching; knowing that by the Light, or that which may be known of God within, men come to ſee and feel the right end and uſe of outward Teaching, and the Scriptures; for *the Spirit of Truth leadeth into all Truth*; and where the Light of Chriſt within is believed and obeyed, it leadeth out of darkneſs, and out of the wayes and works of darkneſs, into the path and way of the Juſt; which is a ſhining Light, that ſhineth more and more, until the perfect day, *Prov.* 4. 18. But there is a Generation that rejects and rebels againſt the Light, that knows not the wayes of it, becauſe they do not abide in the paths of it, *Job* 24. 13. And though we do own outward Teaching, ſo far as it tends to direct peoples minds to the Light of Chriſt within; and the Scriptures in their place: yet we know, that God is not limitted or tyed to thoſe outward things, as if none could be ſaved (or had a true Rule to walk with God by) but they who have the letter of the Scriptures, and outward Teaching; for the extent of the Grace of God, which bringeth Salvation, is larger than ſo, it having appeared to all men, and is ſufficient to teach to deny ungodlineſs and worldly luſts, and to live righteouſly, &c. *Tit.* 2. 11. *Rom.* 5. 18. and many have this Grace given them, that have neither the Scriptures, nor the outward miniſtration of the Goſpel, though it be preached in every Creature, ἐνωπιον τῆ κτισει, *Col.* 1. 23. yet where (and as) the Lord is pleaſed to ſend outward Teaching, it is of uſe, as to the turning of People to the Light of Chriſt, which ſhineth in the hearts, to give the Light of the knowledge of the Glory of God, in the face of Chriſt, 2 *Cor.* 4. 6.

M. C. in pag. 48. ſaith of the Apoſtles, *What were they to preach to them? not that one thing of turning to the Light, their Teacher within, but all things whatſoever*, Mat. 28. 19, 20. *all the Counſel of God*, *Act.* 20. 27. Anſw. What, were the Apoſtles to preach all things whatſoever, all the Counſel of God, and yet not the Light within? What, was that none of the Counſel of God? Herein this man hath more loſt himſelf than ever; and yet he is made in general words to confeſs, that Chriſt was ſet to be a Light of the Gentiles; and what, were they not to turn to his Light within? This is groſs ignorance and error; for Chriſt, *who is come a Light into the world, that whoſoever believeth in him, might have everlaſting Life*; and *who is given a Light to enlighten the Gentiles*, *Luk.* 2. 32. *is the way to the Father*, and *the Way, the Truth, and the Life*; *and his Life is the Light of men*, *Joh.* 1. 4, 9. And did not the Apoſtles preach to turn men

men to his Light, *that one thing in them*? I see for all *M. C.* his scoffing and cavilling against the Light within, and our exhorting men to turn to it, it stands over him and his folly and deceit, though so often over he hath reiterated his canting language against the Light within; more like the sturdy Beggars, of a Ballad-singer, or a Stage-player, than a consciencious, zealous Professor. And the truth of this our Doctrin, of the Light within, will remain and live, when all empty Professions, carnal Ordinances, Traditions, and Will-worships (which are upheld or practised, without the guidance of the Light of Christ within) will wither, fall, and come to naught, as will all formal, wilful, and dry Professors, who make war against, and oppose the Light within, and them that are in it.

Many more of *M. C.* his absurdities and slanders (against the Truth and us) I here omit, as not worth either mentioning or taking notice of.

London, Written near the beginning of the first Month, 1662.

From a living and tryed Witness of the powerful Truth,

GEORGE WHITEHEAD.

THE END.

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